

Mary Acts Almost a Protestant Part.
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and the devil. Weill, bear witness to me that this day I say it, or it be long the devil shall have three parts of the whole, and judge ye what Goddis portioun shalbe." In spite of this gloomy prognostication, Mary seemed to be acting, from personal and political reasons, it is true, an almost Protestant part in putting down the Catholic but rebellious Earl of Huntly in the north. From the extent of his lands and the number of his followers, Huntly would have been the most formidable leader of a Catholic reaction. He had formerly, as we have seen, offered to raise 20,000 men for this purpose, and now he was slain and his house proscribed. At the close of a characteristic interview at Loch Leven, Knox, in spite of the renewal of his testimony against the unlimited obedience of subject to sovereign, even succeeded in extorting the promise to execute justice on those who presumed so far on Mary's goodwill as to break the law and celebrate mass. In May 1563 forty-eight offenders, among them Archbishop Hamilton, were tried on this charge, and the majority of them committed to ward.

Nevertheless, Knox's conviction that Mary was merely dissembling was not shaken, and his bearing in pulpit and palace had not relaxed its unbending sternness, its watchful alertness. News had come of the reverses of the Huguenots in their struggle with Catherine de Medici and the Guises. The gay court at Holyrood showed no signs of the affliction which weighed heavily on the reformer's spirits. Mary had, it seems, the temerity to clance in these sombre circumstances, and Knox, too hastily let us assume, suspected that her dancing was the expression of her joy at the fate of his reformed brethren in France. Dancing was in itself a sufficiently heinous offence, but dancing in such circumstances was nothing less than fiendish. The pulpit of St Giles', therefore, trembled at the wrathful philippic in which the preacher denounced "the ignorance, vanity, and the despite of princes against all virtue." "Upon Sundaye last," notes Randolph, "he inveied sore against the Quenis dansynge, and little exercise of herself in virtue or godliness, the report hierof being broughte unto her eares yesterdaye, she sent for him." Knox treated her to a recapitulation of the sermon. It contained a denunciation of the wickedness and tyranny of princes in general, without any particular application to